

tainly be able to count our members at seventy-five thousand communicants.

If God sees proper to give me twenty years more of life, I shall gladly devote it to the ministry of the Brethren church. I want to see that day when we will have churches not only in all the cities of this country, but in the different nations of the earth.

And now my brethren, let us give God more service and consecrate ourselves more and more. If you have five years more of life left, give it to God. If ten years, then give it to God. If twenty years, then give it all to God; and at the end of that time, you shall be able to rejoice, with seventy-five thousand congenial spirits in the prosperity of the Brethren church.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

### THE LORD'S SUPPER

J. O. TALLEY

We approach this subject with a consciousness of our inability to do it anything like justice in the brief time and space allotted to us. To the student, who not only reads, but studies the Word, one of the most touching, and significant scenes in the life of our Lord was enacted in the "upper room" in Jerusalem the last evening he spent with his disciples before his crucifixion. One night of agony in the garden, weighing the crushing curse of sin with bowed heart and on bended knee; one more day of buffeting in "mock robe" and "crown of thorns," would complete the work which he came to do. With all this before him, his loving disciples, good men tho, they were, in the very presence of their divine teacher, had so far failed to understand their Master, as to be wasting time discussing who should be greatest in the Kingdom, and talking of "places of honor." All this while a dark night of a closing dispensation was hovering over them; how dark it would be, none but He could know. Fourteen hundred years of "Law, and Prophets," as teachers, "offerings and sacrifices" as symbols, of *divine* life, were just drawing to a close, with varied impress on the minds and hearts of God's chosen race. Israel was preparing to celebrate their "Passover," that commemorated their deliverance from a serfdom in Egypt, into a nation, and typical kingdom. The type of the deliverance, was a "sacrifice and spilled blood. Participation in which by the people, was a *union of people and purpose*, looking to a fulfillment of promise of God to Abraham. As we come to this period in our Lord's life, we feel we must look at the institutions of that last night, as whole, i. e. the supper, and the "bread, and wine." Jesus being the antitype, and fulfillment of the law and the Prophets, points to the "bread and wine" as the witness of his death, and its purpose; i. e. "the blood which was shed, and the body which was broken," for our sins, (on account of our sins.) "With-

out the shedding of blood there is no remission of sins."

Almost in the closing paragraph of the old dispensation, our Lord inserts the closing scene of the new which he was soon to usher in by his resurrection, with the promise that "he would come again." Luke 22:18. It would seem that the "bread and wine" point to what has come to pass, and that the disciples were to thus pledge themselves to a participation with him in it. "The cup of blessing which we bless, is it not a communion (kinonia-participation) of the blood of Christ? the bread which we bless is it not a communion (kinonia participation) of the body of Christ? I Cor. 10:16.) So it would seem that this part of the institution was accepted by the early Christians as a *pledge* to faithfulness to their Master, even unto death. Indeed the writings of the fathers, and the testimony of the martyrs, and the edicts of the Governors against the early Christians, all go to show that the institution was so understood. In the bread and wine, they pledged themselves to God and to each other, to be faithful in the promulgation of the Word, even to death. While it was so understood, and practiced by the Christians who gave up their lives, and thus it is that the church was founded on the blood of the martyrs. In connection with this, we find, the supper, an institution pointing to another object, and teaching a different feature of the one great lesson in divine life. Let us look into the manner in which it was instituted. "As they were eating," Luke 22; Mat. 26; Mark 14. All the synoptists agree that they were eating. What were they eating? John explains, by calling it a supper. (deipnon) John 13. The synoptic Gospels describe the Sacrament part of the meal. John describes the meal itself. "As they were eating, what? Why a supper. Jesus arose—Mat. and Mark say, as they were eating. Luke says after supper." Took bread and blest it; what kind of bread? Presumably such as they had on the table. It would require a very fine distinction to divide the institution, and indeed we do not desire to do so believing that it should always be observed just as it was in the upper room. Was it the old Jewish Passover he ate with his disciples that night? Much has been said and written on this point, and we will not enter into any discussion, but simply notice a few facts about it. In John 13, we see that Jesus ate this supper the night before he was betrayed, and that he then went out into the garden, and prayed. Did he observe it as the Passover was commanded to be observed? No. Exodus 12, they were commanded to "eat it roast with fire, with loins girded; staff in hand, and were to eat in haste." None of these things did they do. The supper of the "upper room" was eaten with great deliberation, and during the time, he washed the disciples' feet, and then they reclined to table, and talked, Jesus discoursing upon many of the most weighty themes. They had a sop, or

sodden meal. Would Jesus have transgressed the law of God in this matter, he who said he came to "fulfill the law and the Prophets?" Then in John 18, we have Jesus before the high Priest on trial the next morning, and the "Jews went not into the Judgment hall lest they be defiled, but that they might eat the Passover." Here it is clear they had not yet eaten the Passover.

Clement an eminent writer of the 2nd century, says "He was buried on the day of the Passover." Anti-N? Vol. 8; page 773. Hippolytus a writer of the 2nd century also says "he did not eat the Passover of the law. For he was the passover that had been proclaimed of old, and that was fulfilled on that determinate day." Vol. 5, page 240. The same author also says, "he who also said, 'I will not eat any more of the Passover,' but he probably partook of a supper before the Passover. But the *passover he did not eat*, but he suffered." Clement of Alexandria, gives quite a long and full dissertation on the subject, showing that it was observed by the Christians in his day, and was not a meal that was to be done away with. Vol. 2, page 237-245.

I might indeed fill several pages of the EVANGELIST with historical references from acceptable authors, but time and space forbid. One more reference to history. In the days of Pliny the younger, who was governor of the province of Bythnia, during a great persecution, he wrote to the Emperor of Rome, describing the Christians many of whom lived within his jurisdiction, and among other doctrines and practices among them, he describes the Supper and says "they all eat of it, rich and poor on an equality, and pledge themselves to faithfulness to one Jesus, whom they expect will return and become their king. He said they ate it in the night, with singing, and much praying. He wrote this, and asked the emperor what he should do with those people. The emperor advised that a decree or an edict be issued prohibiting the observance of it by the Christians, as it seemed to be destined if continued to break up established customs, making master and slave of equal importance, and inimical to the loyalty due Caesar. The reader will see that I have put this history in my own language, for purposes of abbreviation, as the quotation is too long to quote here in full.

### PURPOSE OF THE SUPPER

Some of the foregoing quotations will show the purpose of the institution called the Lord's supper. From the expressions in the Gospels, especially in Luke 22:18, our Savior would have us see in it a pledge of his second coming. "I will not \* \* any more \* \* until the kingdom of God shall come. And in the parable of the great supper Luke 12:37, he promises the faithful who "watch" the blessedness of service when he shall come forth "gird himself, make them sit down to meat, and shall come forth and serve them." And in Revelation 19:9, John seems to have gotten a glimpse of its